لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

Ikha 1354—October 1975

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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Nazir Islah-o-Irshad,
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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

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The Review of Religions

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Life and Character of the Holy Prophet

The life of the Holy Prophet (صلی اللہ علیہ وسلم) is, as a matter of fact, a commentary of the Holy Quran. So, if one wants to understand the Holy Quran, one should know all the phases of his life. In a very short time, he brought about a thorough revolution in Arabia. By his sanctifying power, he changed an ignorant, idolatrous, drunken, adulterous, quarrelsome and grossly immoral people into God-fearing, pious, righteous and intelligent nation. He made them wise rulers, reformers and teachers of the world. God Himself pays tribute to his lofty character, saying,

انك لعلى خلق عـظيم

'Thou art the possessor of the Lofty and Sublime Morals'. (68 : 5)

His wives, Hazrat Khadija and Hazrat Ayesha, corroborate this Divine testimony, saying, "He possessed all the moral excellences mentioned in the Holy Quran". The whole Arab nation also gave him the title of "*Al-Sadiq*" (the Truthful) and "*Al-Amin*" (The Trustee).

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To give a true and adequate description of his life, is not within the capacity of everyone. In fact, he alone can say something on his life who is lost in love for him, and who has, through the blessings of his purifying power, attained to a very high rank in nearness to God. There have been, in the past, many saints who recognised the lofty and exalted position of this Great Personality. In our time, too, by the Grace of God, a Holy Personage has been illumined with his light, and having absorbed his Light, has illumined the world. He is Hazrat Ahmad, the Holy Founder of the Ahmadiyya Movement. This Holy Personage has spoken out his heart in praise of the Holy Prophet (صلی اللہ علیہ وسلم). He says :

بعد از خدا بعشق محمد مخمرم ــ گر کفر این بود بخدا سخت کافرم

> "After God, I am intoxicated in the love of Muhammad ; if it amounts to '*Kufr*' (disbelief), by God, I am the worst *Kafir* (disbeliever)".

The description he has given of the moral and spiritual excellences of the Holy Prophet, (صلی اللہ علیہ وسلم) is unique and unparalleled. He has, without any exaggeration, given a true picture of the Holy Prophet, (صلی اللہ علیہ وسلم).

We therefore, like to describe the Holy Life of the Holy Prophet (صلی اللہ علیہ وسلم) in the words of Hazrat Ahmad, the Promised Messiah, himself, so that, the reader may appreciate the true position of the Holy Founder of Islam, and at the same time, have an idea of the degree of love the Founder of the Ahmadiyya Movement had for him.

The Founder of the Ahmadiyya Movement, (علیہ السلام)

wrote, in support of Islam, about eighty books in Arabic, Persian and Urdu. In these books, both in prose and poetry, he has expressed his deep love for the Holy Prophet and has thrown flood of light on the various phases of his life. Spiritually, the Holy Prophet (صلى الله عليه وسلم) attained to the highest stage that a human can attain. No human, before him, reached this degree of spiritual illumination, nor is it possible for any human to attain to it in future. There is a *Hadith* also to this effect :

لو لاك لـما خلقت الافـلاك

that is, "were it not for the sake of the Holy Prophet, (صلى الله عليه وسلم), the universe would not have been created".

It means that the Holy Prophet, (صلى الله عليه وسلم) attained to the highest spiritual stage in the evolution of man and the Light the he attained was unique and matchless in its quality. The Founder of the Ahmadiyya Movement, (عليه السلام) describes this idea as follows :

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"That Light of the highest order which was bestowed upon man, i.e. the perfect man, was not to be found either in the angels, or in the stars, or in the moon, or in the sun ; nor was it to be found in rubies, garnets, emeralds, diamonds and pearls. In short, it was not to be found in any heavenly or earthly thing. It was found only in man i.e. the perfect man, represented fully and perfectly and in the most exalted manner in the Person of our Leader and Master, Muhammad, the Chosen, The Chief of Prophets, the Leader of the Living, (صلى الله عليه وسلم).
(*Aina-i-Kamalat i-Islam* PP. 160, 161)

Further, in his book, "*Siraj-i-Munir*", P. 72, he describes the same idea as follows :

"When we judge justly, we find that of all the Prophets, Muhammad the chosen, Ahmad the choicest, the Leader of Prophets, the Pride and Crown of all

Messengers, is the Prophet of the highest order, by following whom one can attain in ten days the light which one could not attain before his advent, even in a thousand years."

The same topic of the Holy Prophet being unique and matchless in the attainment of nearness to God, and of being the Perfect Man in moral and spiritual excellences, has been described by the Founder of the Ahmadiyya Movement in his Arabic and Persian poems. Here are some verses :

فاق الورى بكماله و جماله و جلاله و جنانه الريان

He surpasses all other creatures in his loveliness, majesty and cheerfulness.

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لا شك ان محمداً خير الورى ريق الكرام و نخبة الاعيان

Undoubtedly Muhammad, peace and blessings of God be on him, is the best of men, Chosen among the Honoured and the Choicest of great ones.

تمت عليه صفات كل مزية ختمت به نعماء كل زمان

All excellences have found their perfection in him, And in him the Divine favours conferred in different ages have reached their culmination.

درد لم جوشد ثنائے سرورے آنکه در خوبی ندارد همسرے

In my hearts there is an upsurge of praise for the blessed leader who is absolutely without peer in excellence and virtue.

اوچه مے دارد بمدح کس نیاز مدح او خود فخر هر مدحت گرے

What need has he of anybody's praise, to sing his praises is a thing of pride for every eulogist.

هست او در روضهٔ قدس جلال وز خیال مادحان بالا ترے

He is ever in the sanctuary of holiness and glory. He is far beyond the imagination of the praisers.

The Promised Messiah, (علیه السلام) has mentioned the

spiritual status of the Holy Prophet, (صلی اللہ علیہ وسلم) in several places, and has stated that he was the perfect mirror of the Attributes of God. In one place the Promised Messiah (علیہ السلام) says :

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"In consideration of the Holy Prophet's status of Union with the Divinity, he has been given some names which are special Attributes of God Himself. For example, the Holy Prophet, (صلی اللہ علیہ وسلم) has been called "Muhammad", which means "Extremely praised" ; In fact, God alone truly deserves the highest degree of praise, and these names have been attributed to him metaphorically. Similarly, in theHoly Qnran, the Holy Prophet (صلی اللہ علیہ وسلم) has been named "*Nur*" (Light) that illuminates the earth, and "*Rahmat*" (Mercy) that has saved the universe from destruction and "*Rauf*" (Compassionate) and "*Rahim*" (who shows mercy again and again), which are specifically the names of God. The Holy Prophet, (صلی اللہ علیہ وسلم), has been addressed with these names, and in several places of the Holy Quran, it has been mentioned clearly, that the Holy Prophet, (صلی اللہ علیہ وسلم) perfectly manifests the Divinity, and that his words are the words of God, and his coming is the coming of God. As an instance, the following verse of the Holy Quran may be quoted :

و قل جاء الحق و ذهق الباطل ان الباطل كان ذهوقا

i.e., 'Truth has come and falsehood has vanished away, Falsehood does indeed vanish away fast.' (17 : 82)

"Truth" here means God the Exalted, the Holy Quran and the Holy Prophet, (صلی اللہ علیہ وسلم) and "falsehood" means Satan, the followers of Satan and the Satanic teachings. In this verse God has identified the Holy Prophet, (صلی اللہ علیہ وسلم), with Himself, and has declared the advent of the Holy Prophet as His own advent. So Glorious and Majestic was his advent that, as a result, Satan, with all his rank and file, fled away, frustrated and

disgraced.

On account of this perfect manfestation, it has been mentioned clearly in Chapter *Al-Imran* that through a Covenant all the Prophets, were made to believe in the Greatness and Majesty of Muhammad, the Seal of the Prophets, The Chosen, and to help him, heart and soul. This is why all the Prophets and Messengers, from Adam, down to Jesus, testified to the Greatness and Glory of the Holy Prophet, (صلى الله عليه وسلم). Moses has also clearly proclaimed that the manifestation of the Glory and Majesty of God reached its perfection at Paran, and that the Sun of Truth rose there in full effulgence. As he says in the Torah, "God came from Sinai and rose up from Seir and shined forth from Mount Paran.

(*Surma Chashm Arya*, marginal note No. 6, pp. 185-251).

It is evident from history that of all the Prophets, the Holy Prophet, (صلى الله عليه وسلم) alone succeeded perfectly in his lifetime. He did not leave the world until he brought about the spiritual Revolution for which he was raised, and accomplished his task in the best manner possible. Dilating on this point, the Founder of the Ahmadiyya Movement writes in his book, *Nurul Quran* (Part I, pp. 21-22) :

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"An excellent and convincing proof of the truth of the Holy Prophet, (صلى الله عليه وسلم) and of the Holy Quran, is that he was sent to the world at a time when the condition of the world was demanding a Great Reformer, and he did not die nor could any enemy kill him until he had established the truth on earth. At the very outset of his ministry, he established the necessity of his advent by pronouncing every nation guilty of idolatry, dishonesty, and of evil activities. The Holy Quran is full of such statements. Take, for example, the verse:

تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا

Blessed is He Who has sent down the Discrimination

to His Servant, that he may be a Warner to all the worlds, that is to say, that he may warn them of their evil ways and evil doctrines. (25 : 2).

"In short, in this verse the Quran itself claims that the Holy Prophet, (صلی اللہ علیہ وسلم) came at a time when the whole world and all the nations had become corrupt. The opponents too, have admitted it not only by their silence, but also by their express confession. It clearly shows that the Holy Prophet, (صلی اللہ علیہ وسلم) really came at a time when a true and perfect Prophet should have come.

"Then again, when we ponder over the other aspect of the matter, i.e. the time when he was called back, we find the Quran claiming clearly that the Holy Prophet was summoned back only when he had accomplished his task. That is to say, he was recalled only when the education of the Muslams had been completed and through the Divine help and assistance people had joined Islam in troops. Faith and righteousness was fully established in their hearts, and Muslims were made disdainful of sin and transgression. As a result, they were endowed with good morals, and a holy transformation was wrought in them. When all these things had taken place, the Chapter, *Al-Nasr*, was revealed, which purports to say that all the objectives of Prophethood had been fulfilled, and Islam had won victory over men's hearts."

Describing the purity of the Holy Prophet, (صلی اللہ علیہ وسلم) the Promised Messiah says:

"The Holy Prophet, (صلی اللہ علیہ وسلم) was far superior to all other Prophets in purity, innocence, and modesty. In sincerity, faithfulness, and love of God, as well, he excelled all. He was the most exalted, perfect and the choicest of all. So he was codsidered deserving of receiving the perfect Revelation the like of which none received in the past nor will anyone receive in the future.

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The revelation which he received manifests the Divine Attributes perfectly, and before its light, the brilliance of the previous Books sinks into insignificance. No genius can discover any truth which is not already mentioned in it. No brain can present any argument that is not already contained in it. No speech can match it in its effect on human mind. In it a spiritual wayfarer finds all that is necessary to attain the highest degree of Divine knowledge." (*Surma Chashm Arya*, pp. 23 and 24).

The condition in which the Arabs had been before the advent of the Holy Prophet, (صلی اللہ علیہ وسلم), is not concealed from any one. They were extremely ignorant and idolatrous. They indulged in gross superstitons. Drunkenness, adultery, and other evils were rife in them. They were second to none in their time in mischief-making. But the Company of the Holy Prophet, (صلی اللہ علیہ وسلم), transformed them into a highly moral and godly people, and they became teachers of the world.

Discussing this point, the Founder of the Ahmmadiyya Movement, (علیہ السلام), says, in his Book, "*Surma Chashm Arya*"

> "It is not hidden from any informed person that the birth place of the Holy Prophet, (صلی اللہ علیہ وسلم), is a peninsula, known as Arabia, isolated from other countries, and lying, as it were, in a solitary corner of the world. Before the advent of the Holy Prophet, (صلی اللہ علیہ وسلم), the people of this peninsula lived a bestial life entirely ignorant of duties to God and His creatures, sunk in idolatry and other unholy beliefs, they were extremely sensual and lustful. Drunkenness, gambling and such other evil practices prevailed among them. Theft, highway robbery, shedding blood, killing daughters, misappropriation of orphan's property and encroachment upon other's rights were not considered as sins. In short, they were steeped in all sorts of evils, darkness and ignorance. It is such a glaring fact which no opponent, can deny.
>
> "It is also evident to every just critic what trans-

formation was wrought among these people and how quickly, their hearts were changed by Islam under the impact of this Immaculate Prophet. After they had been steeped in utter ignorance, they came to possessess Divine knowlege, and after being absorbed in the love of the world, they lost themselves in the love of God. They sacrificed their dear and near ones, their honour and the comforts of their life, for the sake of God.

"What were the factors that transported them so soon from one world into another. They were but two. One was that the spiritual power of that Immaculate Prophet was highly effective, unparalleled in the past and in the future. The other factor was the powerful and wonderful influence of the Holy Word of the Almighty God which extricated a large group of people from utter darkness into light. Undoubtedly, the Spiritual Power and Influence of the Holy Quran is extraordinary and Miraculous. None can present a second Book which had ever produced such an effect and brought about such a wonderful transformation as done by the Holy Quran? (*Surma Chashm Arya*, pp. 28-30)

In the opinion of the Promised Messiah (عليه السلام), the the real cause of this spiritual Revolution was the ardent and fervent prayers and supplications of the Holy Prophet, (صلى الله عليه وسلم). His Prayer did what no sword could do. In this respect he says :

"It is a fact established by the experience of men of spiritual vision that the prayer of the Spiritually Perfect Ones is blessed with a creative power. That is to say, by the command of God, their prayer wields its influence upon both the temporal and the spiritual worlds, and makes heavenly bodies and elements, as well as human hearts, subservient to the fulfilment of their objetives. Do you know how that marvellous event took place in the

desert land of Arabia that millions of spiritually dead people were restored to life; people corrupted and depraved for generations became godly; the spiritually blind were endowed with vision; the tongues of the spiritually dumb uttered words of Divine knowledge, and, all on a sudden, there came in the world a revolution the like of which no eye ever saw, and no ear ever heard before? It was the prayer, offered in the dark night by one lost in Allah, that created this revolution in the world and such miracles as appeared impossible of performance by that unlettered helpless person.

"O Allah, shower Thy Mercy, peace and blessings upon him and his followers to the extent of the worry, grief and sorrow he had for his followers, and bestow upon him the light of Thy Grace, for ever."

(*Barakatud-Doa*, P. 10)

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So exalted was the spiritual stature of the Holy Prophet, (صلى الله عليه وسلم), that he performed such deeds as should be called miracles. His miracles are countless in number, and matchless in quality. The Promised Messiah, (عليه السلام) says in this connection:

"At this stage of Union with God, man sometimes performs deeds which appear to be beyond human capacity and seem to have sprung from Divine Power. For example, our Leader and Master, Leader of the Messengers, the Seal of Prophets, (صلى الله عليه وسلم), on the occasion of the battle of Badar, threw a handful of gravel on disbelievers and he threw it without any prayer, and on his own spiritual power. But this handful showed such Divine Power, and produced such Miraculous Effect on the opponents, that the eyes of none of them were immune from its effect. All of them became blind, as it were, and such confusion and perplexity spread among them that they ran away, in stampede. Referring to this very Miracle, Allah, the Exalted, says,

وما رميت اذ رميت ولكن الله رمى

i.e., When you threw the handful, it was not you who threw it, it was God Who threw it. That is to say, Divine power worked from behind the scene, it was not the work of human power. (8 : 18)

The Miracle of Splitting the Moon, shown by the Holy Prophet, (صلى الله عليه وسلم), was caused similarly. No prayer was offered for it. It took place at the pointing of his finger which was pregnant with Divine Power. There are several other miracles which were shown by the Holy Prophet, (صلى الله عليه وسلم), through his personal power. On several occasions he put his fingers into a little water in a cup, and, as a result, the water increased so much that the whole army including the animals, drank from that water, and still it remained as it was. Several times he placed his hand upon two or three loaves of bread and satiated thousands of hungry and thirsty people thereby. Sometimes he blessed a little milk with nis lips and satisfied the apetite of a large number of people. On some occasions he sweetened the saline water of a well with his saliva.

Sometimes he cured grievously wounded people by a touch of his hand, and sometimes, by the same device he set right the pupils of eyes, which had come out of their sockets as a result of some injury. Many other similar deeds he performed hy his own personal power with which some hidden Divine Power was also working."

(*Ainai Kamalat-i-Islam*) Page 64-65

Then again, in his Book "*Nurul Quran*", No. 2, Second Edition, he writes :

"The governor of the ill-natured and evil-minded emperor of Persia, being indignant, sent two soldiers to arrest him. They came to him in the evening and

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informed him of their purpose. Ignoring that nonsense, he gave them the glad tidings of Islam. He was sitting at that time, in the mosque, with only two or three companions. But on account of Divine Awe both the soldiers were shivering like trembling leaves and at last said, 'What is your answer to our god's command of arresting you? We are to inform him of your answer'. The Prophet of God, (صلی اللہ علیہ وسلم) said, 'You will have the answer tomorrow.' When they came to him the following morning, he said, 'He whom you call god, is not God. God is One Who suffers neither death nor destruction. But your god has been killed this night. My true God had made his very son, Sherwah kill him. And this is the answer.' 'The same night the Persian Emperor Khosroe Pervez was killed. It was a Mighty Miracle which made the people of that country, in thousands, to accept Islam."

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Some people, unacquainted with the true history of Islam, contend that the Holy Prophet, (صلی اللہ علیہ وسلم) converted people to Islam, by force. To dispel this misunuerstanding, the Promised Massiah, (علیہ السلام) says:

"Our Prophet, (صلی اللہ علیہ وسلم) did not, at all, take up the sword in aggression. Rather, for a long time, he bore persecutions with such patience as few can command. His companions, too, observed the same principle. The disbelievers trampled them under foot, yet they made no complaint. Their children were cut to pieces and they were put to fire and sword yet they refrained from retaliation, as if, they were harmless children.

"Can any one prove that any community of any Prophet, in the world, despite having power of retaliation, assumed, such a humble attitude in submission to the will of God? Certainly, there are no such people who, in spite of having the power to hit back, endured, like

lambs, persecution, at the hands of their blood-thirsty enemies. And this went on for thirteen long years. The patience and forbearance of our Leader and Master, and his Companions, was not due to cowardice or physical weakness because when they were permitted to take up arms they defeated their enemies hundred times stronger than they with the same strength which they possessed before. It was their determination to submit to the will of God."

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The Promised Messiah says further :

"Such patience and forbearance is, indeed, beyond human power, the like of which will not be found in any community, or among the followers of any other Prophet. When we hear the story of the patience and forbearance of some previous people, their circumstances make us think that it might be due to their cowardice and weakness. But here is a people who were skilled warriors, full of valour and strength, yet they did not resist evil and bore patiently for thirteen years the tortures inflicted on them and their children. Such patience and forbearance, in severe trials and tribulations, has, in real, no parallel. If any one doubts it, let him produce its example from the righteous of the old."

(*Risala Jihad* pp. 9-10)

The Holy Prophet' (صلی اللہ علیہ وسلم) is a Guide for entire humanity and his Message is Universal, All the Prophets who came bofore him, came for the guidance of some particular nation, and their teachings, too were limited to particular times. But the Holy Prophet, (صلی اللہ علیہ وسلم) was raised for the whole world, and he was given a Shariat (Dispensation) which is meant for all times to come. Regarding this Universal Character of the mission of the Holy Prophet, (صلی اللہ علیہ وسلم) the Founder of the Ahmadiyya Movement, says :

"The Holy Quran does not say that the Holy Prophet, (صلی اللہ علیہ وسلم) was sent only for the Qureishites: it rather says that he had been sent for the whole world. God says in the Holy Quran:

قل یا ایہا الناس انی رسول اللہ الیکم جمیعا

i.e. Tell the people, 'I have been sent for the whole world, and not merely for one nation.' (7 : 159)

At another place the Holy Quran says:

وما ارسلنٰك الا رحمة للعالمين

i.e. We have not sent you as a mercy to a particular nation, but we have sent you as a mercy to the entire world. (21 : 108)

Just as God is God entire universe, similarly, the Holy Prophet, is the Messenger for the whole world; and his sympathy, too, extends over the entire world, and not merely over a particular nation."

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(*Chashma Marifat* p. 16)

The sublime moral character of the Holy Prophet has been dwelt upon by the Promised Messiah in several of his books. Making comparative estimate of the morals of Moses and the Holy Prophet, the Promised Messiah says:

"Hazrat Moses excelled all other Israeli Prophets in fortitude, patience and forbearance. Neither Jesus nor any other Israelite Prophet reached the lofty station which Hazrat Moses attained. The Torah bears testimony that Hazrat Moses was far better in comradeship, fortitude and sublimity. It is written in the Numbers, Chapter 12, Verse 3, that Moses was the most patient and forbearing of all the people living on earth. So God has, in the Torah, praised Moses, fortitude and endurance in words not used in praise of other Israelite Prophets. Bnt the moral excellences of the Holy Prophet, mentioned

in the Holy Quran, are a thousand times superior to those of Hazrat Moses. Allah says that the Holy Prophet combines in himself all the moral excellences to be found in the other Prophets individually, and further says,

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انّك لعلى خلق عظيم

i.e., "And thou dost surely possess high moral excellences".

This verse means that all the moral excellences, good qualities and perfect virtue possible of achievement by a human, are to be found in Muhammad. Hence, this is the highest possible degree of tribute.

(*Brahim Ahmadiyya*, pp. 583-85, margin of margin)

To lead a life of renunciation in spite of participating in its activities and being absorbed in its affairs, is characteristic of the true lovers of God. In this respect also the Holy Prophet (صلى الله عليه وسلم) excells all. The Promised Messiah says :

"Those who are acquainted with history know that he had eleven sons born to him and all of them passed away in his life time. At the time of the death of each son, he said, "I do not have any attachment to him, to God I belong, and to Him shall I return". To say at the death of every child "O God, I prefer Thee to every thing else, I have no attachment with this child", is sure proof of how completely he had renounced the world and how willing he was always to give up his life in the way of God. Once in a battle, his finger was hurt and was bleeding. Addressing it, he said, 'O ye finger, what art thou ? Thou art but a finger that has been hurt in the path of God ?'

Once Hazrat Omar, (رضى الله عنه) went to his house and found him lying on a mat, which had imprinted its marks on his back. At this Hazrat Omar, (رضى الله عنه) burst into tears. The Holy Prophet said, 'Omar, why

are you weeping ?' Hazrat Omar replied "Your difficulties had made me weep. The Caeser and the Chosroes who are unbelievers are living a comfortable life, while you are suffering so much." Then the Holy Prophet, said, 'What have I to do with this world ? I am like one riding a camel in intense heat, and when the intensity of the midday heat troubles him hard, he rests for a while under a tree, and after a few minutes, marches forward in the same heat.

"His wives also were all aged except Hazrat Ayesha, (رضی الله عنها). Some of them were as old as sixty. This shows that the main purpose of his having more than one wife, was to preach the objectives of religion among women, and to give some of them religious training under his own supervision, so that, they might serve as teachers and models for other women".

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(*Aina-i-Kamalat-i-Islam*, pp. 285-87)

God made the Holy Prophet, (صلی الله علیه وسلم) pass through different circumstances, so that, all the phases of his moral excellences might be demonstrated to his followers, and thus his perfection might become manifest. Dilating upon his morals, the Promised Messiah, writes in his book, *'Islami Asool Ki Philosophy'* :

"God has divided our Holy Prophet's life into two periods. One is the period of troubles, difficulties and distresses, and the other, of victory and triumph, so that the morals related to the different circumstances may be manifested in their proper setting.

"If we study the difficulties which the Holy Prophet had to undergo at Mecca it becomes clear to us that through that long period of thirteen years he showed moral qualities appropriate to the occasion, such as trust in God, fortitude and steadfastness. These sterling qualities were exhibited in such a manner that disbelievers had no choice but to join Islam. They testified that

until one had perfect trust in God, he could not be so firm and steadfast in such adversity.

"Similarly, in the period of triumph he displayed the corresponding morals, such, as forgiveness, generosity and chivalry, which also made a large number of disbelievers accept Islam.

"He forgave his tormentors, and protected those who had driven him out of his town. He enriched the needy. He pardoned his bitterest enemies when he had them in his power. These moral excellences removed the long standing spite and malice which his enemies bore against him.

"One of his great and noble moral qualities demonstrated by him is thus described in the Holy Quran :

قل ان صلاتی و نسکی و محیای و مماتی لله رب العالمین

Say to them ; "My prayers and my sacrifice, and my death are solely for God." i.e., for the manifestation of the Divine glory and for the welfare and benefit of mankind, so that through my death life might be granted to them." (6 : 163)

(*Islami Asool Ki Philosophy* pp. 133-134)

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The essence of religion is that man should perform his duty to God and to fellow beings in the best manner. The Holy Prophet performed these duties perfectly. The Promised Messiah (علیه السلام) writes in this respect :

"Arabia was steeped in adultery, drinking and was full of feuds and strifes. Human rights were totally disregarded. Sympathy and fellow-feeling was extinct. Duties to God and his creatures were alike ignored. Divine qualities were attributed to stones, trees and stars. Various types of idolatory prevailed. Weak humans, nay, their private parts even, were worshipped. The picture of this horrible scene of spiritual darkness, oppression and violence would frighten any right minded person. Evil, in its

complete form, prevailed over the world. Neither there was security in the ocean, nor in the land. It is in such a period of darkness and ruin that the Holy Prophet appeared and established Divine as well as human rights. We can appreciate the moral perfection of the Holy Prophet, only when we cast a glance at the conditions of that age. The contrast between the persecutions inflicted upon him and his followers by his opponents and the treatment he accorded to them when they were at his mercy, brings into the focus his eminence and exalted position.

"There was no cruelty that Abu Jahl and his friends did not inflict upon him and his faithful followers. Poor Muslim women for their belief in one God were fastened to camels which were made to run in opposite directions, splitting them into two. He endured all this with patience and when he conquered Mecca, he pardoned them all saying:

لا تثريب عليكم اليوم

'No blame shall be on you today.'

Such moral perfoction can rarely be found in the life of any other prophet". (*Malfuzat*, Vol. II pp. 79-80)

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It is this sublime moral character which distinguishes the Holy Prophet from all other Prophets. The Promised Messiah, (عليه السلام) declared the Holy Prophet, to be the greatest of all Prophets and further declared that to believe in him as such was a part and parcel of his faith.

"He says: I believe that if, all the Prophets who appeared up to this time jointly work they shall never be able to effect the reformation accomplished by the Holy Prophet. They did not have the determination and the power our Prophet had. If someone charges me on this account of blaspheming the other prophets, I would say he lacks understanding. I do revere and honour

all the prophets but I firmly believe that the Holy Prophet is superior to them all. This belief is saturated in my veins and sinews. It is not within my power to drive it out. Our Holy Prophet, accomplished the work which no other Prophet can do individually or collectively. This is the Grace of God; He confers it upon whosoever He pleases. *Malfuzat* Vol. 2, p. 177.

This short description of the life and character of the Holy Prophet invites us to work for our own reformation. He is our perfect model, unique exemplar. We should follow him closely and win the pleasure of God.

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We should reflect and see whether every one of us is earnestly striving to cultivate in himself the qualities of the Holy Prophet. Until every one of us tries his best to become image of Muhammad (صلى الله عليه وسلم) he is indeed cold and indifferent to the very object of his creation, he has not fulfilled the sacred covenant which he made on his joining the Ahmadiyyat to give perference to religion over worldly matters. The question which we should ask ourselves is whether we love God as the Holy Prophet loved Him, whether we worship God with the same devotion and whether we have the same burning zeal to establish His *Tauhid* on this earth.

Likewise in our dealings with our fellow beings we should show the same self-denial, compassion and generosity as was shown by the Holy Prophet. His sympathy extended equally to all. He made no distinction between the blacks and the whites, the rich and the poor. We too should have the same breadth of view and live our lives in humility like him. In religious campaigns he was bold and fearless. We should display the same courage and perseverance in furtherance of our faith. He brought about a revolution not only in Arabia but in the whole of then known world. Why should we not bring about a revolution in ourselves.

The secret of the success of Islam and Ahmadiyyat now lies solely in cultivating in ourselves the sublime morals of the Holy Prophet (صلی اللہ علیہ وسلم). Today the whole world is confronted with a very grave danger. The indifference of man to moral values of life has brought him to the very verge of destruction. The only means for humanity to rise again to establish peace in the world is to follow the sublime example of the Holy Prophet (صلی اللہ علیہ وسلم). With sympathy and selflessness he inspired the Arabs with the noblest ideals and welded them into a strong and civilized nation. Through sympathy and selflessness the world can again be united in one faith and brought again under the banner of Muhammad (صلی اللہ علیہ وسلم). He alone is the hope of the entire universe.

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Let us pray that Allah may enable us all to realise and fulfil the needs of the time. May He make us and our offsprings like Muhammad (peace and blessings of Allah be on him).

Some Questions Answered

Q. 1. Could Juma Prayers be offered by listening to the Friday sermon and performing the Friday prayers as relayed from the Radio ?

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A. Like the congregational prayers, the Friday sermon and the attendent service is a special form of Islamic worship which must be performed by stictly adhering to all its proper forms and aspects. The performing of the Juma Prayer requires the presence of the Imam, the delivery of the *Khutba* by him and the leading of Friday prayers. Just as a man who, lying on his bed thinks of God, His bounties, His favours and His encompassing love, cannot be said to be in a state of prayer, similarly a man listening to Friday Sermon and performing the Juma prayer in obedience to a voice from afar, cannot be said to have performed his Juma prayer in the proper sense of the word. Even a slight deviation from the conventional form of Islamic worship is unthinkable. It is a unanimous decision of all the doctors of the Islamic *Shariah* that admits of no change at all.

If the people of a region are fond of listening to a Friday Sermon or performing Juma prayers relayed by the radio, they may do so, but they shall have to say their prayer after their own Imam. For instance, they may listen first to the sermon relayed by the Radio and then say their Juma prayer, or they may say their Juma prayer first and then listen to the radio sermon. At any rate, they shall have to stick to the conventional form of the Friday Prayers. The sermon can be brief, consisting only of *Tashahud, Darood* and *Al-Hamd*. But prayer must be offered behind the Imam present on the spot.

Listening to a sermon relayed by the radio, smells of one's selfish desire but if the desire to gain spiritual knowledge is genuine it, will, no doubt, bring its own reward from God. Bu

this reward must not be taken as equivalent to the formal saying of Friday prayer.

Q. 2. Will it suffice to listen to the recitation of the Holy Quran from the radio or tape-record, or one must recite the same from the Holy Quran itself ?

A. Listening to the recitation of the Holy Quran from the radio or tape record brings reward, no doubt, but personal recitation of the Holy Quran is imperative. Both are not on a par. One who can recite the Holy Quran himself, must do so. But listening to the recitation of the Holy Quran from the radio or tape-record is not prohibited, rather it has its own reward and is full of blessings.

Q. 3. There are certain cases in which one may not offer prayers unless one has taken a bath and performed what is known as *Tayammum*. In a cold country like England it is not an easy task to take a bath, particularly for women whose long hair take almost an hour to get dry which they can ill-afford. Saying prayers in such a state of uncleanliness, is against the sense of purity and decency. And not to say prayer, at all, is a sin. What is then the proper course to be adopted ?

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A. Of course, there are certain cases in which a bath is rendered necessary for a man or a woman but he or she is unable to do so for want of water or the inclement weather. In such a case one may resort to *Tayamum*. Amar-bin-al-As, a prominet companion of the Holy Prophet (peace be on him) was once confornted with a similar situation. Amr himself narrates that he was appointed commander of the Muslim army to lead them in the battle of Chains. On a certain night he was under an obligation to take a bath but the night was serverly cold and a bath was dangerously harmful. So he led the prayer by performing *Tayamum*. On reaching Medina some of the soldiers of the army reported the matter to the Holy Prophet (peace be on him). He enquired of

me whether I had led the prayer while in a state of *Junub*. I replied in the affirmative arguing form a verse of the Holy Quran purporting to mean that one should not expose oneself to danger, God being merciful to them. So he performed *Tayammum* and led the prayers. Hearing this the Holy Prophet smiled and said nothing more.

Commenting upon this tradition Imam Shukani says :

Imam Sauri, Imam malik, Imam Abu Hanifa and Ibn Manzar have all inferred from this tradition that owing to severe cold if a *Junubi* performs Tayammum and says his prayer he is perfectly within his own, he need not repeat his prayer.

Q. 4. Is it compulsary for a new convert to Islam to change his name as well as undergo an operation, known as circumcision? Why is the Holy Quran silent on the question of circumcision?

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A. Every Muslim male child should be circumcised following the tradition of Abraham, father of the Prophets. But every convert to Islam who is grown up or advanced in years may not be circumcised. There is no historical or traditional evidence to show that all non-Muslim converts were circumscised in the time of the Holy Prophet or his Successors. On the contrary, we read in the traditions that a number of Romans and Negroes, embraced Islam but none of them was ever asked to undergo circumscision. Hasan narrated that Malik bin Munzar, strangely enough, went to the elderly people of Kaskar who had recently embraced Islam and asked them if they were circumcised. They replied in the negative., whereupon Malik ordered them to be circumcised. It was the cold season. It was reported that some of them died (of their wounds), while the fact remains that several Romans and Negroes embraced Islam in the time of the Holy Prophet (peace be on him) but none of them was ever asked to be circumcised. (Adab ul Mufrad chapter on circumcision, p. 183).

Ibn-ul-Munzar himself says :

"There is no authentic tradition about the circumcision

of a man advanced in years, nor it compulsary to follow it in every case."

Besides, circumcision is only a non-obligatory practice while to keep his private parte properly covered is obligatory on every man. Hence what is obligatory may not be sacrificed for a non-obligatory act.

Moreover circumcision is only a social practice, it is not one of the fundamental princples of Islam.

As to the Quranic attitude towards circumcision suffice it to say that it has ordained the Holy Prophet of Islam to follow the way of Abraham, as it says:

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"And now We have revealed to thee, saying, follow the way of Abraham who was ever inclined to God and was not of those who set equals to Him".

Prophet Abraham favoured circumcision as we read in the Bible as well as in the traditions of the Holy Prophet (peace be on him).

In the Company of the Promised Messiah

(By Ch. Ali Muhammad B.A., B.T.)

XXV (PART II)

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The Year 1907

(e) The Annual Gathering of the year 1907.

The Annual Gathering of 1907 proved to be the last in the life-time of the Promised Messiah as he expired on May 26, 1908 at Lahore.

(a) This gathering was characterized by the large number of guests that came from the Punjab, the Frontier Province and from the U. P. (India). The estimated number of guests approximated to 3,000 which surpassed all previous records. The guests were accommodated in the schcol-rooms, hostel dormitories and private houses. In spite of the best efforts of the Langar (kitchen) Management, some of the guests could not get their evening meals. The same night the Promised Messiah received the revelation from God :

يا ايها النبى اطعموا الجائع و المعتر

'O Prophet, feed the hungry and the distressed'. The Promised Messiah immediately sent for the manager and informed him of the revelation of God. In all haste fresh meals were prepared and served. Dr. Hashmatullah of Patiala (afterwards medical adviser to Hazrat Khalifatul Masih II) was one of the few who had slept empty.

(b) The Promised Messiah on December 26, went out for his usual morning walk accompanied by a host of his followers. But the crowd was so dense that it became

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physically impossible to proceed further. The Promised Messiah, therefore, stopped under a tree in the Reti Chhalla and shook hands with the guests for two hours.

(c) The Promised Messiah delivered his speech after the the Juma and Asr prayers had been offered in the Aqsa Mosque. The subject-matter of his speech was the purification of self which, consisted of carrying out our duties to our Creator, Allah, as well as our duties to His creatures. Our duties to God, the Promised Messiah argued, consist in our strong belief in the Unity of God, theoratically as well as practically. We should prove by our actions that we place Allah above everything, that is, we perform our duties to God in preference to all our duties to our relations and friends. And with regard to our duties to His creatures we should show by our deeds that we have no personal grudge, no malace against our fellow-beings. We should be clean in our dealings with our fellow-men. One who is not clean in his dealings with his fellow-men, (he) cannot be clean in his dealings with his God. On December 28, the Promised Messiah delivered the remaining part of his speech by declaring that was it not said in previous scriptures that in the latter days a trumpet will be sounded. Prophets of God are the trumpetors who call the people to God. By the sounding of the trumpet in the latter days was meant that a prophet would be raised who would call the people to listen to the heavenly Voice and reform themselves accordingly. He vehemently declared that just as Cyrus, the king of Media and Persia, was the Zul-Qurnain of previous days, he (the Promised Messiah) is the Zul-Qurnain of the present age who will build a copper and steel wall against Gog and Magog (Western blocks of European nations who let loose a veritable hell in

the last two Great worldwars and are preparing for the Armageddon in the near future).

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The New Entrants

(a) Chaudhri Muhammad Zafrullah Khan

He was born on February 6, 1893, at Sialkot. The Promised Messiah (peace be on him) visited Lahore in September, 1904 where he delivered a series of public lectures for the enlightenment of Lahorites. Muhammad Zaffarullah Khan saw the Promised Messiah for the first time in September 1904. At first glance, his impression was that the claimant was a righteous man and that whatever he said was right. He required no other argument for the truth of his claim. He visited Qadian for the first time in September 1905 and again in 1907 he accompanied his revered father, Ch. Nasrullah Khan and tendered his allegiance to the Promised Messiah on September 16, 1907.

After the completion of his academic career he was called to the Bar in 1916. He was a member of the Viceroy's Executive Council from 1935 to 1941. He led the Indian delegation to the League of Nations in 1941. He pleaded the cause of the Muslim League before the Redcliffe Award in 1947 as desired by the Qaid-i-Azam, Muhammad Ali Jinnah. After the Partition the Qaid-i-Azam appointed him the Foreign Minister of Pakistan, In 1954 he became a Judge of the World Court of Justice and then its Vice President. In 1962 he was elected by a large majority of votes to be the President of the United Nations General Assembly.

(b) Seth Abu Bakr Usuf of Jeddah.

Abu Bakr Usuf, son of Muhammad Jamal Usuf, originally

belonged to Pattan in the (defunct) Baroda State, West India. Being a scion of a business community he went to Jedda (Hijaz) in his youth and settled there for life. He had a taste for Arabic literature and could speak Arabic fluently. Having gone through the Ahmadiyya literature which he carefully studied he came to Qadian on September 15, 1907, just one day before Sahibzada Mubarak Ahmad breathed his last. Seth Abu Bakr relates that the Promised Messiah accompanied the funeral procession to the Bahishti Maqbara and sat down under a tree till the digging of the grave was completed. Seth Abu Bakr stayed for five days at Qadian and then went back to Jedda. The Promised Messiah gave him 10 copies each of the Arabic Al-Istafta and commentary of the Sura Fatiha to be presented to the leading Ulema of Mecca and Jedda. He faithfully carried out the behest of his Master.

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(c) Sheikh Niaz Muhammad, Inspector of Police (Retd).

Sh. Niaz Muhammad was born in 1886 at Gujranwala. His fafher, Sh. Muhammad Bakhsh, Sub-Inspector Police, Batala was a sworn enemy of the Promised Messiah. He missed no opportunity to malign the Promised Messioh (peace be on him). In 1897, the Sheikh accompanied the Captain of Police (an Englishman) who came to Qadian to hold an enquiry vis-a-vis the murder of Pandit Lekh Ram in Lahore. Muhammad Bakhsh during the course of the house-search process broke open the locks of the trunks, belonging to Hazrat Ummul Mominin (wife of the Promised Messiah). Sh. Niaz Muhammad following in the footsteps of his father, joined the police service. But he was quite the opposite of his father as regards his attitude towards the Ahmadiyya Movement. After a careful and thorough study of the Ahmadiyya literature he decided to join the fold of Ahmadiyyat. He proceeded to Qadian in 1907 and had the audience of the Promised Messiah. Sh. Niaz Muhammad personally narrated to me (the writer) the incident of his allegiance. He said that he

told the Promised Messiah that he was prepared to tender his allegiance on one condition. "What is that ?" asked the Promised Messiah. "You know" said the Sheikh "My father Muhammad Bakhsh had been a declared enemy of your good-self. If you can pardon him for his faults, I am prepared to submit myself to you". The Promised Messiah said, "Pardoned". Then the Sheikh pledged himself at his hand and joined the Ahmadiyya Movement Sheikh Niaz Muhammad presented a fine piece of cloth to the Promised Messiah who handed it over to Ummul Mominin and smilingly said, It is a present from the son of a man who had broken open the locks of your suit-cases in 1897. The Sheikh migrated to Qadian in 1941 after his retirement. He died on July 24, 1953 and was buried alongwith the companions of the Promised Messiah in the Bahishti Maqbara at Rabwah.

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(d) Sh. Fazl Ahmad of Batala.

Sh. Fazal Ahmad, son of Sheikh Ali Bakhsh was born in 1883 at Batala. His father Ali Bakhsh was a man of piety, and was very punctual about his midnight prayers. He requested his spiritual guide to pray for the birth of a son to him. He did so and gave tidings of the birth of a son who would be gifted with blessings and honour. A son was born to Sh. Ali Bakhsh in 1883. The boy passed his Middle School Examination from A.L.O.E. High School, Batala and then appeared privately for his Entrance (Matriculation) Examination which he passed. Those were the days when Christian missionaries (male and female) were supreme in the Punjab. They openly preached against Islam and everything connected with Islam. There was a network of mission houses, medical centres and educational Institutions from Culcutta to Pheshawar and from Peshawar to Bombay and Madras. Clergymen enjoyed the full support of British Indian officers who were at the beck and call of the reverend gentlemen. Sh. Fazl Ahmad was an eye-witness to this spectacle and wondered at the awe in which the Muslim were held.

Some of the leading and educated members of the Sheikh brotherhood of Batala were members of the Ahmadiyya Community. Sheikh Fazl Ahmad carefully and intently studied the Ahmadiyya literature and decided to join the new movement in Islam. His sincerity and fidelity attracted the eye of Hazrat Khalifatul Mesih I who had a soft corner for him. The Sheikh boldly preached Ahmadiyyat even to his British Officers. After retirement he migrated to Qadian and served the community in his capacity as an experienced hand in financial affairs. After the partition he migrated to Rabwah. His attachment to the family of the Promised Messiah was well-known. The Sheikh had pleasing manners and a cheerful talk. He provided good education to his sons. One of them Mr. Laiq Ahmad, Tahir is a missionary of Islam and the elder one Mr. Muhammad Ahmad, is working in the finance department of the Tahrik-i-Jadid, Rabwah. Sh. Fazl Ahmad died on August 30, 1968 and was buried along with the companions of the Promised Messiah in the Bahishti Maqbara at Rabwah. May his soul ever rest in peace.

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